

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Verily We sent *Noohan*[1] (*Noah*) to his people that let-warn[*you*[s]]your[t] people, from before that *ya'ateya*[x] (*betides/eventuates*)[x] them a painful torment.	إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ عَذَابٌ أَلِيمٞ ﴿١﴾
2. Said [*he*]: O, my people verily I am for you[b] *natheeron* (*iterative warner*) manifester.	قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ﴿٢﴾
3.That let-you[z] worship Allah and *ettaqoho* (*let reverentially guard you*[z] *against the displeasure of Him*) and let-obey you[z] [*me*][2].	أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾
4.[*He*]forgivesfor you[b] of your[n] offenses and delays [*He*] you[b]to*ajalen*[3](*term-limit*)*musamma*[4](*thatwhichis designated and/ornamed*);verily Allah's *ajala* (*term-limit*) if it[x]came not(*to be*)delayed [*it*[x]] had you[c] [were] (*to*) know you[z].	يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۚ لَوۡ كُنتُمۡ تَعۡلَمُونَ ﴿٤﴾
5. Said [*he*]: my Lord; verily I invited my people nightly and daily.	قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ﴿٥﴾
6. Then not augmented them my invitation except a fleeing.	فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا فِرَارٗا ﴿٦﴾
7. And verily I, everywhen I invited them to forgive for them[*You*[s]],they[z]made/emplaced their fingers in their ears and*istaghshaw*[5](*affirmably overlaid they*[z])their[n] garments and they[z] persisted and *istakbaro*[6] (*they*[z] *affirmed their*[n] *prideful haughtiness*)*istekbaran*[7](*affirmable prideful haughtiness*).	وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا ﴿٧﴾
8. Afterwards verily I invited them openly.	ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ﴿٨﴾
9.Afterwards verily I proclaimed/unfolded for them and I concealed for them *israran*[8] (*absolute concealment*).	ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا ﴿٩﴾
10.SoIsaid:let-seekyou[z]your[n]Lord's forgiveness[9], verily He [was] *Ghaffarn* (*Ever/Stout Forgiver*).	فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ﴿١٠﴾

[1] Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah* 14 of (S7:14)!

[2] The letter "ن" in "اطيعون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "اطيعون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[3] The word "الأجل" means term-limit, see اللسان!

[4] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

[5] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[6] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[7] The word "*istekbaran*"="استكبارا" does *not* have an exact English equivalent *per se*! It is, *masculine*, *subjective* noun, meaning: *affirmance-of-self arrogance*. Hence, we *transliterate* and *parenthetically explain*!

[8] Ibid, except for "إسرارا!"

[9] The word "استغفروا" = "اطلبوا الغفران" = "*you*[f] *seek forgiveness*!" In English there is *no seemly way* to say: "استغفروا" *per se*! So I settled for saying: "*you*[z]*seek forgiveness*!"

11. Sends [*He*] on you[b] the Heaven[w] abundantly (*showering*).	يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾
12. And [*He*] supplies you[b] by possessions and sons and [*He*] makes for you[b] gardens[w] and [*He*] makes for you[b] rivers.	وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّـٰتٍ وَيَجْعَل لَّكُمْ أَنْهَـٰرًا ﴿١٢﴾
13. What (*is*) for you[b] not fear[10] you[z] for Allah a dignity.	مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
14. While[11] *qad* (*already and affirmatively*) [*He*] created you[b] (*in*) phases.	وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾
15. Have not seen you[h] how created Allah seven Heavens[w] *ttebaqan*[12] (*in tiers/superposing*).	أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَـٰوَٰتٍ طِبَاقًا ﴿١٥﴾
16. And [*He*] made the moon[x] in them[y13] an illumination[x] and [*He*] made the sun[w] a lamp[x].	وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾
17. And Allah sprouted you[c] from the Earth[w] *nabatan*[14] (*absolute-sprouting*).	وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾
18. Afterwards [*He*] returns you[b] in it[w] and *youkhrejokom* ([*He*] *emerges/produces you*[b]) *ekhrajan*[15] (*absolute emergence*).	ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾
19. And Allah made for you[b] the Earth[w] (*as*) a carpet/-an expanse[16].	وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾
20. To thread you[z] of it[w] paths *fejajan*[17] (*spacious-valley*).	لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
21. Said *Noohon* (*Noah*): my Lord, verily they disobeyed me, and *ettaba'ao* (*closely-followed they*[z]) whom[p] not augmented him his possession and his children except a loss.	قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾
22. And machinated they[z] a machination *kubbara* (*enormous*).	وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾
23. And they[z] said: assuredly let-not leave [*you*[z]] your[n] *aa'lehata*[w] (*deities*)[w] and assuredly let not leave [*you*[z]]	وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ

[10] The word "ترجون" from "رجا" meaning: *feared*! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان!

[11] The "و" in this *Ayah* is and *adverbial* "و," hence "while," see إعراب القرآن، لمحمود صافي!

[12] The word "طِبَاقًا" is "حال,"= adverbial! But since in English there is *no* adverbial equivalent for "*tier/superposing*" so I transliterated! Additionally, The word "طِباقًا" is an epithet, i.e. an *adjective* bearing *multiple* meanings: (1) plural: for طبق ("كـ جبل و جبال"), or plural for طبقة like "رقبة و رقاب"), and (2) an *infinitive* noun for طابق! See "الدر المصون لـ "احمد الحلبي!

[13] Some *Arabic linguists* say that the locution "فيهن"="in [she-]them]" is by way of *figure of speech*! Such as: one who saw a *few Americans* and said: "*I saw the American*!" What he *saw was some American not all of them*!

[14] The word "نباتًا"= "*absolute sprouting*" is "اسم مفعول مطلق، نيابة عن اسم مطلق"=*infinitive objective noun* instead of *infinitive noun*! See إعراب القرآن، لمحمود صافي!

[15] Ibid! Only here it is with respect to "*emergence*!"

[16] That is to say a vast expanse to *inhabit* and *spread* in it! And the word "بساط"= "*carpet*" is also a *figure of speech* for "التكريم," that is by way providing *bounteous hospitality, generous dwellings* as well as extending *ennoblement* to the sons of Adam, as so stated in the *Ayah*: "And *laqad* (*verily, already and affirmatively*) *karrama* (*had bestowed generosity and ennoblement*) *We* Adam's sons!" (*S*17:70).

[17] The word "فِجَاج" (also "فُجاج" with *dhamma* or *kasrah* on the "ف") means *wide open valleys*, i.e. *not* "passes," as "passes" suggest *narrow gaps between mountains*, according to the *dictionary definition*!

Waddan, and nor *Suwa'an*, and nor *Yaghotha* and *Ya'ooqa* and *Nasra*[18].	وَنَسۡرًا ﴿٢٣﴾
24. And *qad* (*already and affirmatively*) they[z] misled/wasted many/much and not [*You*[s]] augment the *dha'lemeena* (*injustice-doers*) except a misguidance/waste.	وَقَدۡ أَضَلُّواْ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾
25. From when[o] their offenses[w]/inequities[w19] (*had been*) drowned they[z] then (*had been*) admitted they[z] in a Fire[w]; then not they[z] found for them of lesser than/without Allah succorers.	مِّمَّا خَطِيٓـَٰٔتِهِمۡ أُغۡرِقُواْ فَأُدۡخِلُواْ نَارًا فَلَمۡ يَجِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾
26. And said *Noohon* (*Noah*): my Lord let-not[20] leave [*You*[s]] on the Earth[w] of the unbelievers a habitant[x21].	وَقَالَ نُوحٌ رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ ٱلۡكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾
27. Verily You[g] *en* (*if*) [*You*[s]] leave them[22] (*shall*) mislead they[z] Your[t] *eba'da* (*worshippers/ submitters/ laves*) and not beget they[z] except a *fa'jeran*[23] (*religious-cover-ripper*)[x] *kaffaran*[24] (*resolutely unbeliever*[x]/*ingrate*[x]).	إِنَّكَ إِن تَذَرۡهُمۡ يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾
28. My Lord: let-forgive [*You*[s]] for me and for my both begetters (*parents*) and for whoever [*he*] entered my house (*as*) a believer and for the he-believers and the she-believers and let-not [*You*[s]] augment the *dha'lemeena* (*injustice-doers*) except *tabara*[25] (*an utter bane/ damage*).	رَّبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن دَخَلَ بَيۡتِيَ مُؤۡمِنًا وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارَۢا ﴿٢٨﴾

[18] All the names: *Waddan*, *Suwa'an*, *Yaghotha*, *Ya'ooqa* and *Nasr* are idols which the *pre-Islamic* Arabs were worshipping! Such idols were *figures* of good people for which those Arabians thought by worshipping such figures, that such *worship* will *enable those people to intercede for them with Allah*!

[19] There is "**خِطءٌ**" and "**خَطِيئة**" both are "inequities" committed *intentionally* and therefore are *sins*! So, "**خَطِيئة**" in "**خطِيآتكم**" is *feminine* and *singular*; and "**خِطءٌ**" is *masculine* and *singular*!

[20] The word "*let*" here, denotes and connotes the *imperative of expressing a request*!

[21] The word "**ديّار**" is of "**فيعال**" *not* "**فعّال**"! Thus, "**ديّار**" is an *inhabitant* or *habitant*, and *not intensive noun*! If it were *intensive* noun it would have been "**دَوّار كقوّال**"! See **الراغب**!

[22] That is let them on the Earth!

[23] The word "**فاجر**"= "*ripper of religious cover*," as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips off such a cover he *exceeds* the bounds! See **الراغب** for the word "**فاجر!**"

[24] The word "**كفّار**," paralleling "**فعّال**," hence to *intensify* "**كفّار**" it is prefixed as "*resolutely* ingrate!"

[25] The word "**تبارا**" is an *infinitive noun*="**إسم مصدر، انظر أعراب القرآن لـ محمود صافي**," therefore implying intensity; hence "*utter*" to indicate such intensity!